

THE DIAL

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THE UNIVERSITY OF CHICAGO.

The youngest of the great universities has at last grown old enough to have a special celebration in commemoration of a rounded period of its existence. The period is only a lustrum, to be sure, and matters had to be stretched a little to justify even a quinquennial celebration, but if we add to the four years that the University has been in running order the preliminary year of building and organization, we get the full tale of five. For the first time in the history of the institution, also, there was graduated a class of students who had taken four years' work in the University, and this fact was in itself sufficient justification for a little extra ceremony.

The programme for Convocation Week was one of varied interest. A great tent was put up on the campus for the larger gatherings of spectators, and a still greater one would have been filled had it been provided. The Convocation orator was Dr. George Adam Smith, of Glasgow, and his address was one of the ablest to which the University has ever had the pleasure of listening. The formal opening of the Haskell Oriental Museum was one of the leading events of the week, and was made the occasion of an eloquent address by Dr. Emil G. Hirsch; of a representation of the synagogue service of the times of Christ, conducted in the Hebrew tongue and in Oriental costume by the Semitic Department; and of special conferences on Oriental subjects, with addresses by Dr. D. G. Lyon of Harvard, and Dr. A. V. Williams Jackson of Columbia. While the completed Oriental Museum was thus dedicated, the corner stones were being laid of the Hull Biological Laboratories, four in number (zoölogy, botany, physiology, and anatomy), and the principal address upon this occasion was made by Professor George L. Goodale of Harvard. The celebration ended on the Fourth of July, with the formal presentation of a United States flag, the gift of the First Regiment of Illinois Infantry to the University, by Colonel Henry L. Turner, and with a scholarly oration on "The Conditions and Prospects of Democracy," delivered by Professor Bernard Moses of the

University of California. This oration was of the sort that jingo newspapers call pessimistic, which means that it was a serious and sober discussion of the grave problem with which it dealt — the kind of thing, in short, of which our excitable young men and women, with their tendency to the display of an unbalanced enthusiasm, are most in need.

An interesting incidental feature of this quinquennial celebration was provided by the presence of the founder of the institution. Mr. Rockefeller had often been urged to make a personal inspection of the University which his munificence has brought into existence, but had hitherto declined all such invitations. At last, however, he consented to come, and it need hardly be said that the reception accorded him was of the most enthusiastic nature. He marched in the Convocation Procession, and sat in the tent during the programme of exercises, listening, among other things, to the President's airy enumeration of the millions that were still wanted to meet the more pressing needs of the University. He was even prevailed upon to make a few remarks of his own, and scored one very neat point upon his audience. Enthusiasm rose to a frantic pitch when he casually remarked, "This is only a beginning," and promptly subsided with the conclusion of the sentence, "You will do the rest." But he must have taken peculiar satisfaction in viewing the noble group of buildings, and the imposing group of men and women in scholastic garb, resulting, for the most part, from his generous initiative, and all testifying to the power for good that it rests with a man of wealth to exercise.

So young a university could not fail, upon a festal occasion like this, to exhibit startling contrasts. The newness of the institution, as exemplified by the unfinished condition of the campus, the makeshift tent erected for the celebration, the brass band requisitioned for the purpose, and the restive self-consciousness of the men in their unaccustomed raiment, was as apparent as, let us say, the newness of the German Empire to a sojourner in Berlin during the seventies. Neither an empire nor a university, with the stamp of the mint still sharply impressed upon it, can put on the trappings and the suits of antiquity and feel wholly at ease, or so wear them as not to arouse in the philosophical observer some sense of incongruity or imperfect adjustment. To see the youngest of universities thus trying to outdo the oldest in the matter of form and ceremonial,

particularly under such distressing external conditions as obtain at Chicago, is a matter for solemn reflection; and the sight would give pause to Mr. Herbert Spencer, making him wonder at the vitality of the ceremonial instinct. The very forms and symbols that are so impressive when they are really survivals, and consecrated by the unbroken tradition of centuries, become little more than childish toys when they are deliberately assumed for the sake of the dignity imagined to go with them, and thus fail in large measure of the effect desiderated.

The true dignity of a university is not to be sought in features which, even if cherished upon historical grounds, are still only incidental to its life. The spirit of the institution, and the seriousness of the aims which it pursues, are the real index of its significance. The University of Chicago has shown, as the Johns Hopkins University showed twenty years earlier, that age is not essential to an educational institution of the highest type. The University of Chicago is to-day a great influence for good, because, with large property and substantial equipment, it enlists the services of a distinguished body of scholars in its teaching, and attracts to its walls a great number of earnest young people in search of culture. It is also a power for good because it has espoused a large conception of the university ideal, its tentacles reaching out to all classes of the community in which it has taken up its work. We think of the octopus as a malignant and destructive creature, but there is no reason why the name should bear associations of this kind alone. The University of Chicago, with its systems of extension-work and correspondence-teaching, its efforts to raise the standards of lower education throughout the surrounding country, its coöperation with the work of public and private schools, its public lectures and expanding press, its missionary work done in settlements and experimental schools of pedagogy, is fastening itself with clear-sighted and beneficent energy upon the civic life of the community with which it is associated, and in calling it an octopus we do no violence to correct metaphor. That its reach may become greater and its grasp more firm with every year of its life must be the wish of everyone who has at heart the interests of culture and civilization. It is, indeed, as the founder remarked, only a beginning that has thus far been made, but it is a good beginning, and one that promises much for the future.

JULY.

The ravishment is over. Love her fill
Has taken; slowly, slowly, all the day,
She wanders up and down yon sunny way,
Hands folded, silent. But the robin, still
He sings; and, in the willows by the mill,
The catbird tricks it yet 'twixt squeak and lay.
Come are the yellow lilies and full clover,
The oxeyes and stanch yarrow; there's a hum
In the elder bushes, and some plucky rover
Pipes from the milkweed. But with surfeit dumb
Are Love's own lips: the ravishment is over.

JOHN VANCE CHENEY.

LITERARY CRITICS AND LITERARY CRITICISM.

What is literary excellence? To whom shall we look with respect and confidence as conservators of all that is best in contemporaneous literature? If the foregoing questions are answered comprehensively, we shall meet satisfactory definitions of the true literary critic, and of painstaking and conscientious criticism. Undoubtedly, a just criticism is the intelligent expression of a just literary judgment. Fulsome praise and biting sarcasm are no part of the language of a critical judgment. These qualities may come from the smallest and the narrowest of intellects, and are usually worthless in the world of letters. They absorb the prejudices and eccentricities of their environment, and put into definite literary form the baser feelings of the human mind. They do not seek the pure atmosphere of the higher life. They invest in none of the lofty sentiments which befit the true man.

The critic of contemporaneous literature must be in touch with his age. It will not be enough for him simply to know a truth when he sees it. He must also know the conditions which have evolved the truth, or have made such evolution possible. He must be able to judge relatively as well as abstractly. His success will largely depend upon his ability to grasp present-day problems as they are presented for his clearer literary vision. It is not necessary for him to take a position in the clouds in order that nothing of an earthly nature should obscure his view. Rather let him stand among his fellows, in order the better to catch the inspiration of the hour, and to form an intelligent estimate from *that* point of view, so essential and so indispensable to the true critic of contemporaneous literature.

Literary excellence must prevail whenever and wherever criticism is taken out of the wallowing mire of literary mediocrity and commonplace, and transferred into the pure and clear air of a broad and generous culture, of a lofty ideal, and of intelligent and just literary opinions. Literature seeks to secure and retain the approval of those high-minded persons whose judgment is founded in reason and

justice, who delight to see real literary merit reach the heights of enduring fame. So, too, literature desires that the literary sycophant who praises without reason, and the literary cynic who condemns without justice, should alike be held up to public scorn, ridicule, and abhorrence.

DUANE MOWRY.

COMMUNICATIONS.

JOURNALISTIC RETRIBUTION.

(To the Editor of THE DIAL.)

"The Bookman" for July takes account of my recent remarks on "*who was given a seat*" (THE DIAL, May 16) in a characteristic fashion: it ignores my name and falsifies my argument — the two familiar weapons of journalistic retribution. It charges me with defending the English locution by (1) Latin and Greek usage; and (2) exceptional English error. In the twenty lines of my DIAL letter I briefly defend the locution by (1) the authority of grammarians, who are unanimous; (2) history; (3) universal usage of English writers and speakers not sophisticated by misapplied logic or narcotic predilections and prejudices — Latin and Greek being cited only to illustrate the pervasive naturalness of the construction even in synthetic languages. Nobody knows better than the editor of "The Bookman" that I am guiltless of his charges, and his adjectives, and his hypothetical characters.

CASKIE HARRISON.

Brooklyn, N. Y., July 4, 1896.

WORDS, WORDS, WORDS.

(To the Editor of THE DIAL.)

Professor Dodge says, in your issue of June 16, that of five quotations in my article on "Shakespeare in Lexicography," two are incorrectly given (though this is not what he means), "the passage from 'Cymbeline' being from the third instead of the fourth scene of the first act, and the same being true of the extract from 'Measure for Measure.'" The first of these two passages is in the third scene in the Riverside (White's) Shakespeare, but in the fourth scene in the Leopold edition, and the other is in the fourth scene in both these editions.

Another critic thinks a knowledge of Schmidt's "Shakespeare Lexicon" would have prepared me for a more intelligent discussion of the vocabulary of Shakespeare, and is surprised to see such an article as mine with no mention of that lexicon. My article was just what it was meant to be, and reference to Schmidt was not needed. I know his work well enough to assent unreservedly to my critic's estimate of it. It may be possible that "great" in "of great admittance" meant "great people," but this merely shifts the ellipsis. "Admittance" certainly means what I and Schmidt and my critic say it means, whether the ellipsis be before or after it, which is uncertain. Timon's apostrophe is cited in favor of "that which separates" as a meaning of divorce — "O thou sweet king-killer, and dear divorce." Is this not metonymic or elliptical for "dear instrument of divorce," and is not the real sense of the word that which Shakespeare had in mind? I still believe it is, and that it is not advisable to define an effect as a cause.

F. HORACE TRALL.

Bloomfield, N. J., July 8, 1896.

The New Books.

A BRITISH DIPLOMAT OF NAPOLEON'S TIME.*

Historical students will find in the Paget Papers useful clews to the tangled skein of Continental politics during the changeful period extending from a little before the fall of Robespierre, July 27, 1794, down to some four months after the Peace of Tilsit, July 7, 1807. The volumes contain the diplomatic correspondence of Sir Arthur Paget, edited by his son, Sir Augustus B. Paget, who supplies a brief sketch of his father's public career, together with some elucidatory matter, historical and personal. Sir Arthur Paget played a prominent part in the shifting political drama of which Bonaparte was the protagonist. One of the ablest diplomatists of his time, he was actively engaged during the period covered by the correspondence in guarding English interests at such centres as Berlin, Munich, Vienna, and Palermo; and his letters present a pretty continuous record of the development of affairs as seen through British eyes—intensely British ones, be it added, for it is clear throughout that no Briton was ever more firmly fixed in the national faith that Nature, in forming the Englishman, had fairly outdone herself and outstripped her own ideal, than was Sir Arthur Paget. As his son gravely puts it, "No one was ever more earnestly impressed with the superiority of British institutions over those of any other nation, or more thoroughly appreciated the privilege of having been born an Englishman . . . than Sir A. Paget."

Sir Arthur Paget, third son of Henry (Bayly) Paget, who was in 1784 by Patent created Earl of Uxbridge, was born January 15, 1771, and died July 26, 1840. He was educated at Westminster School—a rather severe ordeal, as we gather from the following:

"Those were rough days for boys at public schools, the system of tyranny and bullying of the small boys by their seniors having been frequently revolting and atrocious. I remember my father mentioning that his brother Edward had undergone such a thrashing from one of the bigger boys that it was for some time doubtful whether he would recover from the injuries inflicted upon him, but that he absolutely refused, either at the time or afterwards, to reveal the name of his assailant."

*THE PAGET PAPERS. Diplomatic and other Correspondence of the Right Hon. Sir Arthur Paget, G.C.B., 1794-1807. With two Appendices, 1808 and 1821-1829. Arranged and edited by his son, the Right Hon. Sir Augustus B. Paget, G.C.B. (Late Her Majesty's Ambassador in Vienna). With Notes by Mrs. J. R. Green. In two volumes, with 24 portraits. New York: Longmans, Green, & Co.

From Westminster Sir Arthur went to Christ Church College, Oxford, whence he proceeded in 1790 to the Continent, with the view of learning foreign languages, and of otherwise equipping himself for the diplomatic profession. A letter written to him at this period by Lord Henry Fitzgerald, brother of Lord Robert Fitzgerald who was then secretary of the Embassy at Paris, touches interestingly on current events at the French capital.

"All has been confusion again at Paris, owing to the folly of the poor King, who took the Sacrament Easter Sunday from one of the nonjuring clergy—all the heads of which he has harbored and protected in his palace. This instantly gave a general alarm, and the cry was that the King had deserted his people, *et qu'il était devenu aristocrate*, that his conduct was insincere. In such a ferment was all Paris that the King attempted to go to St. Cloud, and was actually in the carriage with the Queen. He was prevented by the mob, and sat in his carriage two hours determined not to get out. Upon this La Fayette told him he could not answer for anything unless the King ordered him with the militia of Paris to fire. This the King would not hear of, and La Fayette was told by his soldiers in plain terms that they would not obey any such order, supposing it had been given. The Queen attempted to harangue the mob, when she was saluted with, '*Tais-toi, coquine, ce n'est pas à toi de donner des ordres ici!*' La Fayette, enraged, resigned, and the King was obliged to give up the journey. The next day he went to the Assembly, made a fine speech, but has not quite regained the confidence hitherto reposed in him of his being a friend of the Revolution—though he has discarded all the nonjuring clergymen and aristocratic officers of his household. This transaction, foolish on his part, and really outrageous on the part of the people, has cost the Royal Family, my brother says, many tears and dreadful moments of anxiety."

Late in 1791, or early in 1792, Sir Arthur was temporarily employed in Mr. Ewart's Mission at Berlin, whence he was presently transferred to St. Petersburg as Secretary of Legation under Lord Whitworth. In 1794 he returned to Berlin, where he acted for several months as *Chargé d'affaires* during the absence of the temporary envoy, Lord Malmesbury. A letter of this date from Mr. Paget to Lord St. Helens, Ambassador at the Hague, regarding the proposed marriage between the Prince of Wales (afterwards George IV.) and Caroline of Brunswick, may be quoted as showing the promising perspicacity and initiative of the young diplomatist (he was then twenty-three), who evidently used all his address to prevent the ill-starred match. After some cautious preliminary fencing, Mr. Paget goes on to say:

"I will not conceal from you then, My Lord, that this intelligence [of the impending treaty of marriage] has given me the most serious uneasiness, and it is palpable that the choice which (it appears) has been made is the cause of it. I will not now take upon me to mention who

have been the promoters of this union, but this I will venture to say, that it has been undertaken by persons, who have had an interest, not perhaps in making this particular choice, but in preventing its having fallen elsewhere. Obvious reasons point out the necessity of not committing to paper the received character of the Princess (Caroline) above alluded to, and I am sure that your lordship is too well acquainted with it to make that necessary. I cannot, however, avoid saying this much, that I conceive it to be more calculated to ensure the misery of the Prince of Wales, than promote his happiness, and at a future period the nation's welfare."

Concluding, Mr. Paget (forgetful evidently of the precept touching the casting of pearls before swine) takes upon himself to suggest a bride worthier of the chaste patron of Beau Brummell and putative husband of Mrs. Fitzherbert, than the shady Caroline of Brunswick:

"It will immediately occur to your lordship that the Princess I allude to is the Princess Louisa of Prussia—a woman in every respect worthy of so great an alliance, inferior to few as to the beauties of her person, and endowed with an understanding which in every scene of life is calculated to distinguish her. . . . What I have said will sufficiently prove my entire aversion to this projected marriage, and if I could flatter myself that it would appear to you in the same point of view, I should feel perfectly secure that the representations you may have it in your power to make upon the subject would be attended with the success they deserve. . . ."

Unfortunately, Mr. Paget's wise interposition came too late. Lord St. Helens replies:

"Lord Bacon advises us to 'be wary in our dealings with kings and princes, for that their reason (when they have any) is a different kind of reason from that of other men,'—and the truth of this maxim is without doubt most strongly confirmed by the courtship to which you allude; since tho', in a case like this of a pretty woman with an indifferent reputation, a man might naturally enough be so much captivated by the sight of her person as to be willing to marry her notwithstanding the stain on her reputation, it is in truth utterly inconceivable that he should fall in love with her reputation only, and without having seen her person. I am afraid, however, that the engagement is too far advanced to be now dissoluble, and therefore we must endeavor to make the best of it, and to hush up all bad stories. The other young lady you mention is indeed a jewel of the very first water, and *without a flaw*."

How worthy the future George IV. (whose usefulest recorded deed on this earth is the invention of a shoe-buckle) was of this "jewel of the very first water," the world knows. An epistle of his, of 1799, to Mr. Paget contains some intimations of his then pursuits and character, and of his qualifications for the station to which it had pleased Providence in an unusually inscrutable mood to call him. After a rambling preamble, in which he complains that a letter of his "of sixteen or eighteen pages" has remained long unanswered (*unread*, one fancies he might have said with equal truth), "Prince Florizel" concludes, in sprightly vein:

"After this long prosing sermon, which I hope you will forgive me for, my dear Arthur, though you may rate it a bore, I must write you in order to extort a smile before I conclude some little account of *Chig* [a Mr. Chester, a boon companion of the writer]. He arrived on the Saturday in the last week, from Ireland, on Sunday he dined with me and a party to commemorate how happy we used to be with you last year, and hope to be for many years to come, the party were, viz., Bathurst, Brummell, Chig, and Bob Montgomery. After the first Glass after dinner every Round was a Bumper to you in the very best Claret I had; Chig thought it too weak. Of course stronger, the old Queen's House Claret, was produced for him which he swore was the b-pup-pup-pup-pest Cha-a-a-teau Margeau he had ever tasted and tumbled about ten o'clock smack on his face, and was obliged to be carried off between two servants. The rest were bad enough, God knows, except myself, though my every Glass was a Bumper to your health, I can safely swear I never flinched one, dear Arthur, and you well know I am not even upon indifferent occasions a *Shirker*. Since that day, the old Girl* has never ceased being tipsy twice a day, first at dinner and on—but after supper—for she always makes a regular supper first—and a couple of Bottles of iced Champagne, after a couple of quarts of Beer which she calls, you know, a Swig of Beer, has completed about six in the morning the old Gentlewoman since she has been with us here."

The widespread horror of "French principles," then (thanks largely to Burke) supposed to have reached their true concrete expression in the Jacobin excesses at Paris, but no more to be finally condemned for those excesses than the Reformation is to be repudiated on account of the Bedlamite doings of the followers of Thomas Münzer and John of Leyden, shored up more than one rotten throne of the period, and none more so than that of the writer of the above elegant and coherent epistle.

Sir Arthur Paget remained at Berlin till early in 1795, when he proceeded to England, remaining there until 1798, and entering Parliament as member for Anglesey. In 1798 he was appointed Envoy Extraordinary and Minister Plenipotentiary to the Elector of Bavaria, and two years later to the Mission at Palermo, where he resided till May, 1801, when he went to Vienna as successor to Lord Minto, remaining until 1806. In 1807 he was sent on a special embassy to the Dardanelles, to persuade the Turks to break with France and conclude peace with England and Russia, Count Pozzo di Borgo representing Russia. The Peace of Tilsit being concluded in the interim, the joint negotiations with the Turk were broken off—Sir Arthur waiting, however, with characteristic tenacity for several weeks off Tenedos in the hope of inducing the Porte to name a Plen-

*The identity of this particular "old Girl" is left to surmise by the editor.

ipotentary to treat with him alone. With this Embassy Sir Arthur Paget's diplomatic career came to an end. He married, in 1809, Lady Augusta Fane, daughter of the Earl of Westmoreland, and seems to have passed the remainder of his life chiefly in yachting, having purchased, with a view to that end, a place called Hamble Cliff, on the banks of Southampton Water,—and, observes his son, with some feeling, "A more ill-chosen spot for yachting purposes, if I may say so, with all the respect, affection, and veneration I cherish for my father's memory, could hardly have been selected."

Notable among Sir Arthur's correspondents are Lords Grenville, Harrowby, Hawkesbury, Malmesbury, St. Helens, Wellesley, Whitworth, Sir G. Leveson Gower, Admirals Keith and Collingwood, Mr. Fox, Mr. Canning, Counts Stadion and Pozzo di Borgo, etc. Diplomats, in those days of slow and difficult communications and rapidly shifting events and policies, were charged with great powers and laden with heavy responsibilities, a more than average share of which fell to the lot of Sir Arthur Paget. He acquitted himself creditably—at times brilliantly; and his correspondence throws some new light on the political transactions of the time, and especially on the attitude of the minor courts. His letters are necessarily for the most part somewhat formal and businesslike, and contain little of the chit-chat which appeals to the taste of the general reader. The volumes are handsomely made, and contain a liberal number of well-executed portraits.

E. G. J.

GLEANINGS IN AMERICAN FOLK LORE.*

Mrs. Bergen's book on "Current Superstitions" is the fourth volume of the "Memoirs of the American Folk-Lore Society." Quaint expressions, terse sayings, curious superstitions, apparently unmeaning practices of the past, linger tenaciously, even into the busy present of bustling America. No intelligent reader is so far removed from them as not to find interest in hearing the old ideas expressed again. We all heard signs and knew charms and tried "projects" when we were young, and to be reminded of them is refreshing. This interest

* CURRENT SUPERSTITIONS. Collected from the Oral Tradition of English-Speaking Folk. Edited by Fanny D. Bergen, with Notes and an Introduction by William Wells Newell. Boston: Houghton, Mifflin & Co.

WHAT THEY SAY IN NEW ENGLAND. Collected by Clifton Johnson. Boston: Lee & Shepard.

and refreshment will be all that many readers will derive from "Current Superstitions"; to the student, however, will come much more. For him there are here bits of past philosophy, much of savage psychology, shreds of rude religious belief.

Mrs. Bergen does not pretend to have exhausted the material. The book can make no claim to fulness. A rich collection of plant and animal lore is reserved for another publication. But even of the kind of material presented, we have but a fraction. The public will be disappointed in its small amount; but it is well that the collection is published now and in its incomplete state. The material is fairly varied; Mr. Newell's introduction is suggestive; the matter is carefully classified and arranged. While Mrs. Bergen might have been gratified by the delay in publication until double the amount of material had been secured, the appearance of the book in its present form will probably call out four or five times its mass for future use.

Each item is numbered. Fourteen hundred and seventy-five numbers are presented. Many of them are simply local variants of others. While the book aims to be English lore, some German and negro superstitions appear. If we suppress slightly differing variants and this foreign matter we reduce the bulk probably by one-half. It seems as if it would have been better not to separately number each variant of a theme, as if it were a really new idea; of course all variants should be presented, but they should hardly be given the prominence of independent themes.

The presentation of "projects" is well done. "Projects" are the popular attempts to divine the future. While "now made in a sportive manner and only with partial belief," they are real broken-down remnants of once serious ceremonies. Naming apple-seeds and counting them out to find the future is wide-spread. No. 170 describes a curious project tried in New Hampshire which is quite like Cherokee bead-conjuring. "An apple seed was placed on each of the four fingers of the right hand. They were named, and the fingers so worked as to move slightly. The seed that stayed on longest indicated the name of your future husband." A sport among white people, such conjuring is in earnest among the Cherokees. To count buttons for one's fortune is child's play, but until recently an important Christian denomination left all important decisions to the lot. No. 241 runs: "Write names on three pieces of paper, throw them up in the air (in

the dark); feel for one, put it under the pillow, and in the morning look for the name of the man you are going to marry." Ridiculous, but the great Goethe is said to have left a life decision to the fall of a knife. School children often write two names, one of a boy and one of a girl, upon paper and then cancel the letters common to them; those left are counted out with the words "*love, friendship, indifference, hate* (cf. 244), to find the feeling existing between the two parties. Underneath this there must lie a queer mixture of ideas among which must be these two — belief in beings destined for each other, conception of mystic power in names.

The world will ever judge men by appearances. To physiognomize is natural. The child with some unfortunate characteristic will be noted and some comment made. "Give a dog a bad name and hang him." The comment or the prediction based upon the peculiarity is likely to be justified. The poor child, from nagging, constant repetition of the unpleasant saw, and the popular disfavor, has much against him. Fortunately sufficient difference, in the meanings attributed to such peculiarities, exists to rob these signs of much of their bad result. Thus while small ears show stinginess, they also indicate truthfulness. "If the eyebrows meet, one is ill-tempered." This peculiarity is so generally connected with unreasoning dislike that its presence is a real misfortune. What inducement has a superstitious mother to care properly for the poor babe whose blue-veined forehead destines it to early death? Red-haired people, no matter how amiable naturally, are likely to become fiery-tempered. Popular observation is keen — face, features, hair, hand, foot, beauty-spots, wrinkles, dimples, all are mercilessly noticed; all have meaning. Careful study only can separate what is really true in folk physiognomy from what is resultant to belief and what is purely superstitious.

Faith in amulets is by no means dead among us. Metals cure; gold is good for throat troubles, brass for rheumatism. The doctrine of signatures — a forerunner of the homœopathic dogma that *like cures like*, and a phase of sympathetic magic — often appears. Thus for nose-bleed red beads should be worn; blood is red, the beads must be so. Popular cures, through some formula to be repeated or by some simple practice to be observed, are numerous. In some cases such cures may really be expected. Thus (No. 855), to cure nose-bleed chew brown paper. To cure side-ache after running, boys

often spit on a stone, place the wet side downward on the ground and put the foot of the affected side thereon (cf. No. 100). Both of these remedies are often efficient. The question in all such "cures" is just how the action comes. In the first of these cases there may be a real physical result, actually due to the practice; in the other the result is probably due to superstition, it is a case of mind acting on body, expectancy overcoming a physical condition. It would be a good piece of work for someone to analyze these popular "cures" into three groups — one reasonable, based on real physical operations, the second explainable as mind-cures, the third clearly superstition or magic. The whole subject of warts is suggestive. Popular belief explains their appearance by sympathetic magic. To milk a cow with a warty bag, to touch blood from a wart to the tongue, to touch irregular knobby growths on trees, to handle a toad, to touch certain toadstools, all these may cause warts. Things so uncanny in origin must be treated by magic. The means used may or may not transfer them to some other victim. "Find an old bone in the field, rub the wart with it, then lay it down exactly as you found it." — "Rub a wart with a stolen dish-cloth, and then hide or bury the latter; as it decays the wart will disappear." — Steal "pork from the family barrel of salted pork, rub the wart with it and throw it into the road. The person who picks it up will get the wart." The list might be carried far beyond Mrs. Bergen's forty-seven remedies. Warts are really cured by most of these cures. The reviewer has experimented upon scores of cases. All that is needed to cure warts, which are curiously nervous troubles, is to gain the confidence of the patient in the remedies used. Plant-milk, acids, tonics, touching, counting, transfer, — *all* succeed if only the warty victim has faith.

Most of the superstitions herein discussed are "pagan"; some of them run back to stone-age times. When metals came into use and Christianity was established the symbol of the new religion and the objects of the new culture were set against the practices and implements of the ancient faith. Iron and the cross are charms against evil. Some very simple childish practices no doubt point back to such ideas. The sign of the cross, once potent in exorcism, remains a guard or charm in play. A boy crosses his fingers, elbows, or legs when telling a falsehood to free himself from responsibility, he crosses his breath in asseveration, he draws an X with his mallet in croquet between his ball

and that of an opponent about to aim to "cross luck."

Mrs. Bergen has been one of the first to call attention to certain practices which she claims show former sun-worship. They are at least fragments of old ceremonial circuits. Among some barbarous people—notably among many of our Indian tribes—and even among the modern Jews, it makes a profound difference in what direction a circular movement in a religious ceremony is made. A set direction must be observed. The order affects processions, movements, distribution of objects, etc. That such ceremonial circuits were once observed by the ancestors of English-speaking peoples is abundantly shown by a considerable series of little superstitions and practices. Thus: "To make good bread stir it with the sun."—"In cooking soft custard the stirring must be continued throughout in the direction in which it was begun, otherwise the custard will turn to whey."—"In greasing the wheels of a carriage, always begin at a certain wheel and go round in a set way."—"In rubbing for rheumatism, etc., rub from left to right" (sunwise). These observances are uncanny reminders of ancient beliefs.

It is easy to claim that faith in these old things is past. We may not, however, dismiss them too lightly; faith is terribly persistent. Most projects and signs must have failed so often that confidence ought to be rudely shaken. But failure in mystic performances rarely makes skeptics; one success makes up for a thousand miscarriages. The most curious thing, however, in some of these superstitions is their currency in spite of the absolutely impossible conditions to be used or ends to be gained. Thus, how could this ever have become current?—"When a person wishes to remove warts from his hand cut as many notches on a stick as you have warts, and standing on a bridge throw the stick over your left shoulder and turn your head; *they will go off before you leave the bridge.*" Certain promises are based upon psychological impossibilities. Children everywhere in the United States believe that a tooth of gold will replace a lost tooth, if the cavity left is not touched with the tongue. A somewhat similar promise in Massachusetts asserts, "if you cut your finger-nails on a Monday morning without thinking of a *red fox's tail*, you will get a present before the week is out." Such show a keen popular insight into human limitations.

Mrs. Bergen's work is plainly of value to the serious student. Casual readers will find in it

many reminders of the time when the world was young to them. We are sure that we may beg readers to send Mrs. Bergen further material, which they may recall from their own experience. It will be gratefully received and properly used.

Mr. Johnson's little book, "What They Say in New England," covers much the same ground as Mrs. Bergen's. Its geographical field is more limited, but its literary field is wider. In it we find not only current superstitions but counting-out rhymes, tricks and catches, nursery tales and "old stories." It is all good folk-lore and well told. Most of the material is from Western Massachusetts. To institute a fair comparison between the two books, we have numbered the items of current superstition in Johnson's book, finding more than six hundred and fifty. As he gives few variants and not much in plant and animal lore, it appears that he gives nearly as many independent bits as Mrs. Bergen. This good gleanings from one part of one state emphasizes our claim that Mrs. Bergen's collection will be multiplied several times by careful gathering over a wide district.

FREDERICK STARR.

THE SOUTHERN QUAKERS AND SLAVERY.*

Quakerism in Virginia, the Carolinas, Tennessee, and Georgia, constitutes the subject of a timely and valuable contribution to American history. The Quakers were a migratory people, and they came to America as early as 1656. They formed a part of the population along the Atlantic coast, and their numbers so increased that at the end of the seventeenth century they were the largest and only organized body of Dissenters in the Southern colonies. In the eighteenth century a great wave of migration southward appeared, which had its chief source in Pennsylvania, but was increased by emigrants from New Jersey, Maryland, and Nantucket. The fortunes of these people in the South, and their subsequent removal to the States of the Northwest in which they sought a refuge from the evils of slavery, are admirably set forth in this volume. They found life a serious business in the New World. Mr. Weeks calls Quakerism "the flower of Puritanism"; but it was Puritanism without its persecuting spirit. The Quakers believed in the rights of

*SOUTHERN QUAKERS AND SLAVERY. A Study in Institutional History. By Stephen B. Weeks, Ph.D. Baltimore: The Johns Hopkins Press.

conscience, but they would not withhold these rights even from their persecutors, whose intolerance and cruelty they patiently and meekly endured.

"In July, 1656, Ann Austin and Mary Fisher, the vanguard of a Quaker army, appeared in Boston from Barbadoes. They were the first Quakers to arrive in America, and they were imprisoned and sent back. In October of the same year a law was passed which provided a fine for the ship-master who knowingly brought in Quakers, and obliged him to carry them out again. The Quaker was to be whipped, and committed to the house of correction. Any person importing books or 'writings concerning their devilish opinions,' or defending their 'heretical opinions,' was to be fined, and for the third offense banished. The law of October, 1657, imposed a fine for entertaining a Quaker. If a Quaker returned after being sent away once he was to lose one ear; if he returned a second time, the other ear; and the third offense was punished by boring the tongue. The law of October, 1658, banished both resident and foreign Quaker on pain of death. In Massachusetts, Quakers had their ears cut off; they were branded; they were tied to the cart-tail and whipped through the streets; women were shamefully exposed to public gaze; and in 1659-60, three men and one woman were hanged on Boston Common — such was the welcome of the first Quakers to American soil" (pp. 5-6).

Mr. Weeks mentions the case of George Wilson, who visited Virginia about the year 1661.

"He had been imprisoned in Cumberland for reproving a priest. He had been cast into jail in Boston, and was whipped through three towns and banished. From Puritan New England he turned to Cavalier Virginia. Here he was cast into a dungeon, very loathsome, without light, without ventilation. Here, after being cruelly scourged and heavily ironed for a long period, George Wilson had to feel the heartlessness of a persecuting and dominant hierarchy; until at last his flesh actually rotted from his bones, and within the cold damp walls of the miserable dungeon of Jamestown, he lay down his life, a faithful martyr for the testimony of Jesus" (p. 20).

An equally revolting case was that of Mary Tompkins and Alice Ambrose, who had been engaged in the work of the ministry before coming to America. On their second visit to Virginia, as Sewall relates the facts, "They had been pilloried, and each had been whipped with thirty-two stripes, with a whip of nine cords, and every cord with three knots; and they were handled so severely that the very first lash drew blood and made it run down from their breasts." They had recently experienced the same sort of treatment in Massachusetts; "their goods were then seized, and they were expelled from the colony in June, 1664" (pp. 21, 22).

According to a law of Virginia known as the Conventicle Act of 1663, prohibiting the unlawful assembling of Quakers, they were for-

bidden to worship. A minister or a layman could not offer a prayer at the bedside of the dying if there were five grown persons present. Dissent from the established religion was regarded as a social evil, and there was no escape from responsibility save in flight to the establishment (p. 19). The Quakers believed in the rights of conscience and the total separation of Church and State; but they were compelled to pay tithes, and in case of refusal they were collected by distress. They were also liable to fine and imprisonment. Under such legislation great hardships were endured by Friends in Virginia and North Carolina, but they were steadfast in their long struggle for relief, which they finally secured.

Their experience was equally trying in maintaining their testimony against war. They refused to take any part in the Indian wars, or to attend private or general musters. For such refusal they were fined, and the fine collected by distress. They constantly protested against the hardships of these military exactions, which from time to time were modified and mitigated, but never relinquished. During the Revolutionary struggle they refused to take any part. Some Friends refused to pay the State levies for war purposes, and as the Continental currency was issued for such purposes many declined to receive it. This action aided the decline of this money, and gave the influence of the society to the British, but it does not impeach the loyalty of Friends to the American cause; for no body of people could have been more devotedly attached to their country. They had no sympathy with royalty, and were thoroughly democratic in their opinions and policy. But their attitude was exceedingly embarrassing and vexatious. They were constantly misunderstood and misrepresented, and they were not spared when the States were invaded, being exposed to the requisitions of the Americans and the thefts and robberies of the British, — just as in the late Civil War the Friends in Virginia, who occupied territory contended for by both Federal and Confederate troops, were in turn exposed to the ravages of each. Mr. Weeks sets forth in detail their struggle with the civil authorities for the rights of conscience and the extent to which those rights were conceded during the Revolution; and although individual Friends sometimes swerved from their professed principles, and the Society itself was not always entirely consistent, it was faithful to its testimonies.

But Southern Friends appear at their best in

their dealings with slavery. Mr. Weeks is fairly justified in saying that "the mission of Quakerism has been to the slave. In this struggle Quakers appealed to the universal conscience of mankind. Here they ceased to be propagandists of faith, and became propagandists of action. They announced their opposition to the system when it had no other opponents, and they steadfastly maintained their testimony until its last traces were swept from the English-speaking world." In their earlier career in the South many of them held slaves, and some as late as 1781; but as a body they were hostile to the evil from the beginning, and this hostility steadily increased till the owning of a slave was made a disciplinable offense. The laws of Virginia and the Carolinas prohibiting emancipation were in their way, and against these they labored till the Virginia act of 1782 gave all slave-owners the power to emancipate by will after death, or by acknowledging the will while alive in open court, provided they agreed to support all the aged, infirm, and young persons thus set at liberty. This law had been defeated the year before by Benjamin Harrison; and Robert Pleasants states in his "Letter Book" that forty of Harrison's slaves had gone off with the British, and he intimates that this was a punishment for his opposition to emancipation. Friends found another obstacle to the work of emancipation in the laws of Indiana and Illinois forbidding masters to carry negroes there for the purpose of giving them freedom, and also forbidding negroes already free to migrate thither. But they persevered in their work, and in the face of much difficulty succeeded in colonizing many free colored people in the states named. Friends who acted as overseers of slaves were disowned. They gave constant attention to the aged and helpless among the colored people, and spared no pains in inculcating the duties of thrift and temperance and in supplying them with the means of education. It is a noteworthy fact that the North Carolina Friends favored the colonization of negroes, and it is still more remarkable that this cunningly devised scheme of imposture and inhumanity which was intended to tighten the chains of the slave and perpetuate his bondage was at first almost universally favored by the leading Abolitionists of the United States and England. In the earlier stages of the anti-slavery conflict, Charles Osborne was the only man of prominence who comprehended the project and condemned it. Mr. Weeks mentions another remarkable fact,

which will surprise many people, namely, that the Friends as a body were opposed to the underground railroad. It is not easy to see how this opposition could have been very united or earnest, if we bear in mind the great work of Levi Coffin and other Friends in shipping fugitives to Canada.

In his ninth chapter, page 216, Mr. Weeks makes a statement which invites comment and correction. In speaking of Friends, he says:

"They were not Abolitionists. They believed an attempt by the general government to interfere with slavery would cause excitement and alarm. The power over slavery, they said, *was in the States*. In 1836, the Yearly Meeting attributed excitement on the question of slavery to abolition societies, and said that this had raised the people of the United States almost as one man against them, and had 'closed the door of usefulness' on behalf of the negro. They bear witness that the desire to emancipate was becoming more general in Virginia. One of the last things done by the Virginia Yearly Meeting is to warn Friends against the extremes of the Abolitionists."

This passage shows how long a baseless fabrication, well-launched, can live. It must be at least sixty years since the charge was invented that the abolitionists proposed the overthrow of slavery through the action of the general government. The Friends believed this in 1836, and it is not surprising, for in the frenzied temper of the public mind at that time the purpose of the abolition societies was totally misunderstood. They always disclaimed any right on the part of the general government to intermeddle with slavery in the States, and conceded that the power over it was solely in them. This was the position of the old Liberty party, and afterwards of the Free Soil and Republican parties. It was the position also of the Garrisonian abolitionists, who were in favor of a peaceable dissolution of the Union, *because the general government had no right to abolish slavery*. And neither they nor any other body of anti-slavery men ever asserted any right to interfere with slavery by physical force. But in the passage quoted, Mr. Weeks not only ignores these well-known facts of history and commends the Friends for repudiating a policy which no anti-slavery party ever espoused, but he revives the exploded charge that the abolitionists had set back the cause of emancipation. We supposed that this accusation had been buried too deep for any possible resurrection. It did effective service for the sympathizers with slavery two generations ago, as a pretext for opposing all anti-slavery action; but its work is done, and if it has any surviving friends they should beg for it the mercy of oblivion.

In speaking of the divisions and subdivisions of Friends, we think Mr. Weeks might with propriety have referred to the trouble in the Whitewater, Indiana, Yearly Meeting in 1842, which was caused by the action of that meeting in dealing with Charles Osborne for his anti-slavery position. This meeting represented the largest body of Friends in the United States. By some means the colonization and conservative element in the body had then gained the ascendancy, and abolitionism was regarded as a terror. The society had forbidden the use of meeting-houses for anti-slavery lectures, and the joining in anti-slavery organizations with those who did not profess to wait for divine direction. It also had advised against anti-slavery publications by Friends, without first submitting them to the examination of a Meeting for Sufferings. Charles Osborne was then a member of the Meeting for Sufferings, and he and seven others refused to obey this unauthorized prohibitory advice. For this action they were degraded from their positions as "disqualified," and their places filled by persons who were willing to become the instruments of the Yearly Meeting. They were not accused of any unsoundness in doctrine, nor were any formal charges preferred against them. They begged that the reasons for this action might be spread upon the minutes of the meeting, as a matter of simple justice to themselves, and in order that they might not stand recorded as transgressors; but their petition was disregarded. A division in the Society followed, and a new branch, which became known as the Society of Anti-slavery Friends, was organized. This action against Osborne and his associates was taken in 1842, at the Yearly Meeting which welcomed to a seat among the ruling elders Henry Clay, who, in his Mendenhall speech, the day before, had declared that "the Society of Friends take the right stand in relation to this subject." Years afterwards, when the new Fugitive Slave Law, the repeal of the Missouri Compromise, and the struggle to make Kansas a slave State, had revolutionized public opinion, the eyes of these Friends were anointed, and, like other religious bodies, they saw their duties in a new light. The "world," on which they turned their backs in 1841 to avoid its contamination, had at last taught them more wisdom than any divine impulse had been able to impart. But they refused to make any atonement for their conduct in dealing with these brave and faithful men, and insisted that the record of their condemnation should stand.

The Society was handicapped by its action. It owed Charles Osborne much, morally and spiritually; but its love of consistency triumphed over its conscience. The facts relating to this transaction have been given to the public, and we think that something more than a mere allusion to them would have been appropriate in a history of Southern Quakers. The truth ought to be told, and no man or party should be allowed to "escape history."

Perhaps the most interesting portion of this volume is the chapter on "Quaker Social Life." Their marriages were solemnized according to regulations of the Society, and these frequently involved them in trouble with the civil authorities, which at first declined to tolerate their peculiarities. Friends were not allowed to intermarry with people outside their own body, and disownment was the penalty for violating this requirement. Second marriages were not permitted in less than one year; but the Carolina Friends considered this period too long, and reduced it to nine months. Friends were warned against costly attire, new fashions, and superfluity of apparel; and against "striped and flowered stuffs in making or selling or wearing of them." They were to have no "foulds in their coats, or any other unnecessary fashions or customs in their dresses." One of the North Carolina Meetings, in 1752, advised that Friends "keep out of superfluity of meats and drinks and apparel," and that no Friend wear a wig without giving a reason for so doing, which shall be adjudged of by the meeting. Friends were not to run in and out during service, and young people were not suffered to sit too much in companies in the back part of the meeting-house without having some solid Friend or two to sit with them. Friends testified against excess in smoking in Virginia as early as 1701, and those who used tobacco in North Carolina were warned to use it with "great moderation as a medicine, and not a delightful companion." "Vain and vicious proceedings, as frolicking, fiddling, and dancing," were testified against. Liquors were not used to excess, and at a later period Friends were forbidden to keep taverns and retail liquors. State distillers in Virginia were disowned. No public paupers were members of the Society, which took care of its own poor. Friends were not allowed to go to law with each other, but they might bring suit against a member who had been disowned. Friends were obliged to obey the rule, "Swear not at all," even if it was necessary to disown the refractory member. They were known

everywhere by their habits of industry and thrift, their friendship for the Indian and the negro, their devotion to the cause of education, and their general benevolence. As a religious body they deserve especial commendation for their recognition of the rights of woman, and her practical equality with man; and we are surprised that Mr. Weeks, in the course of his many tributes to Friends, has failed to emphasize this fact. From the beginning they put in practice what so many have preached in later times. The sincerity and zeal of Friends made them efficient missionaries. They were among the earliest settlers of the South, and the self-denying labors of their travelling ministers as related in the volume are most praiseworthy. They had to journey hundreds of miles through the wilderness in order to reach such little settlements of Friends as had been formed, and were exposed to savages and wild beasts, and often obliged to sleep without shelter.

We have not space to follow Mr. Weeks in his account of the decline of Southern Quakerism, which began with the present century. It has disappeared entirely from South Carolina and Georgia, is weak in Virginia, and has also disappeared in parts of North Carolina. There are two principal causes for this disappearance of Quakerism in the South, namely, the growth and increasing domination of slavery in that section, which became more and more intolerable to Friends, and the way of escape from these evils which the Ordinance of 1787 provided. By that Ordinance the states of the great Northwest were forever free, and thither the Friends directed their way. Mr. Weeks specifies four principal lines of travel from the South to this new land of promise. He says:

"The first emigrants to the West went on horseback with pack horses. They followed the buffalo trails, for where a buffalo could go a horse could go. All the women and the boys above twelve carried guns, and sentries were stationed at certain points, but whether this was a custom of the Quakers or not we are not told. When two-horse wagons and two-wheeled carts came into use a little later it was necessary to double or treble the trains in crossing the mountains; a man was put at each wheel to push; there were from two to four behind for the same purpose, and two to check. These vehicles were usually covered with muslin or linen. Some had no paint, but were pitched with tar instead, while the horses were hitched to them with husk collars and raw-hide traces. The movers took with them cooking utensils and provisions; traveled in the day; camped out at night, and went singly or in companies. The women rode in the wagons or on horse-back, and these companies were frequently followed at a short distance by run-away negroes, who took this opportunity to make their way to the land of freedom."

This great exodus of Quakers was disastrous to the South but fortunate for the Northwest. Ohio and Indiana chiefly profited by it. It is estimated that in 1850 a third of the people of Indiana were North Carolinians, or their children; and the stronghold of Quakerism in the United States, which came principally from North Carolina, was the Whitewater settlement of Friends at Richmond. These fugitives from slavery formed the best part of the population of Indiana; and, says Mr. Weeks,

"Nothing can be more unjust than to speak of 'poor whites' as a class without energy, character, or ambition. Such is not the case. They are men who have always had a fierce, even an unreasoning, love of liberty. They are the representatives of the men who stood behind the English barons at Runnymede. They plucked victory from the French at Crecy, Poitiers, and Agincourt. They are the men who braved the heat of the day in the Revolution. They furnished the bone and sinew of both armies in the American conflict. Their typical representatives are Jackson, Johnson, and Lincoln. These were the men who left Virginia, the Carolinas, and Georgia by thousands, because there was no liberty with slavery. These are the men — many Quakers, many not — who contributed with their brain and their brawn to the making of the central West."

GEORGE W. JULIAN.

"THE RED PLANET MARS."*

Mr. Percival Lowell's charming volume on Mars must rank among the most noteworthy contributions to recent scientific literature. Only rarely is a scientific and philosophical problem so ably presented, through the twofold force of remarkable literary skill and a clear grasp of the subject-matter. The theme itself is sufficiently unique to arrest the attention of layman and scientist alike, but in this very fact lies the great difficulty of avoiding the danger always incident upon an effort to make a scientific discussion intelligible to the layman without incurring the distrust of the technical student. But a calm and careful perusal of the book from cover to cover will leave the most critical man of science assured that Mr. Lowell has not said "There are men on Mars," but only that there is striking evidence on our brother planet of activity such as we never see even remotely duplicated here on earth by anything but man; that on this other world there may exist beings having something approaching what we call intelligence. In brief,

*MARS. By Percival Lowell, author of "The Soul of the Far East," etc. With Illustrations. Boston: Houghton, Mifflin & Co.

the argument of the story amounts to simply this: There is no negative evidence that precludes the possibility of the existence on Mars of beings somewhat human in character, and there is no present likelihood that we shall be able to see, unless perhaps in the far distant future, such possible beings; but there are broad physical features in the planet's surface whose origin it seems impossible to ascribe to other than intelligent agencies. That this latter critical point has a deep fascination for Mr. Lowell becomes clear to us; and perhaps here and there his enthusiasm, in consequence, gets a little the better of his conservatism. Yet it must be admitted that in pleading such a case some enthusiasm is justifiable; and where probabilities may seem slightly over-stated, it becomes the duty of the reader to make himself certain just how literal the author meant the force of his language to be. He neither wrote nor pretended to write a coldly and merely scientific treatise. Gleams of genial wit light up many of the pages; and a large part of the whole is distinctly philosophical in tone, and ably philosophical. And where the author has given reins to his imagination, and pictured the suggestions that spring from some of the facts and probabilities, he has in no case failed to state what is merely speculation; and such speculation as he offers is rational and legitimate, and, in fact, lends vitality to the discussion of a problem whose future solution depends as much upon bold originality of thought as upon mere persistent search for observational details. Clearness and simplicity of statement, and a definite focussing of each chapter of the discussion upon fundamental points, are notable features of the whole style of the volume. Keen-edged criticism of the extreme absurdities of speculation, such as many Martian enthusiasts have indulged in, is the spice of the book's argument. Altogether, it is evident that the pages are the work of one who is a man of letters as well as of science; but their readable character does not render them unscientific. An hypothesis so cleverly presented is certain to be strongly suggestive to the most conservative scientific thinkers, even though it may fail in its minor details.

Mr. Lowell has incorporated in his book only the general results of his work at Flagstaff, Arizona, during the planet's recent opposition. The more detailed and exactly technical account of his work will be published as volumes of the "Annals of Lowell Observatory." The whole plan of organization of his attack upon

the astronomical problem that interests him has in it promise of success. A movable observatory, equipped with an exceptionally fine telescope, to travel from point to point on the earth at successive oppositions of Mars, so as always to secure the best possible locality and atmospheric conditions for observations; and persistent devotion of the observatory to a definite limited line of work, — these provisions together make possible a study that may be remarkably thorough and accurate.

As to the discussion of the various features of planetary detail upon Mars, we may make the following general comment: The two chapters upon "Atmosphere" and "Clouds and Water on Mars" state their argument in a form that carries conviction with it. Granting a bare possibility that there may be some vital error in the conclusions, we nevertheless feel that rational probability stands wholly on the side of the general suggestions that are made. The two succeeding chapters, upon the canals and oases, make an interpretation of certain strange and undeniable markings upon the planet that at least demands more respectful attention than any interpretation that has ever been made before. No fair-minded scientist can read these two chapters without feeling that even if it is difficult to affirm positively their complete probability, it is at least impossible to take any more negative stand toward them than a suspension of judgment, with the balance of interest in their favor. The concluding chapter is the philosophical leaven of the whole book, and we finish its last paragraphs with an impression fixed upon us that Mr. Lowell has spoken a word that may well give pause to those of us who are too prone to be over-orthodox in our scientific faiths.

T. J. J. SEE.

THE June number of "The School Review" is devoted for the most part to reports of the work thus far done by the Committee of the National Educational Association appointed to investigate the subject of college entrance requirements. The tabular presentation of facts, which fills many pages of the magazine, is of the greatest value, and enables us for the first time to see just what the problem is that confronts the advocates of a system approaching uniformity. The question is as complicated as that of Christian unity, and it will not be easy to bring order out of such chaos. The work thus far done by the Committee is, of course, only preliminary; and the comment now published by Chairman Nightingale and others does not pretend to be more than tentative. We may add that this number of the "Review" is about double the usual size, although the price (20 cents) is unchanged.

BRIEFS ON NEW BOOKS.

*A pleasant book
of literary essays.*

Cultivated readers of sound tastes and sympathies will find their literary predilections pleasantly echoed and warmly supported in Mr. E. Beresford Chancellor's scholarly sheaf of essays in criticism, entitled "Literary Types" (Macmillan). The papers deal respectively with De Quincey, Lamb, Carlyle, Landor, Dickens, and Coleridge; and the author has chosen the collective title of "Literary Types" because each writer treated seems to him to develop a special phase in literary history. Landor, for instance, he terms "Dramatist," not because he wrote one or two plays, but because the work he did was "essentially dramatic in intention and execution"; while the epithet of "Man of Letters" is assigned to De Quincey for the reason that no narrower term seems to adequately express his compass or versatility. The terms "Essayist," "Philosopher," and "Novelist" are applied respectively to Lamb, Carlyle, and Dickens. Mr. Chancellor's rather arbitrary classifications are a matter of secondary importance, not going at all to the essential merits and interest of his work; but they seem to us in one or two cases at least open to cavil. Carlyle, for instance, in so far as he was a satirist and preacher, may perhaps be loosely termed a philosopher; but certainly few writers were less genuinely philosophical in temper and method. Mentally comparing the most philosophical of his books with the work of such men as Locke, Hobbes, Kant, or Stuart Mill, one perceives at once the generic difference. It is certainly no disparagement of Mr. Carlyle to say that his real gift and function in literature were primarily dramatic and pictorial. This fact is eminently apparent in his historical writing. It is for the pictures of men and events, the "stereoscopic clearness" (to use Emerson's well-chosen expression) with which he evokes the historic drama, and makes it pass before us with almost sensuous vividness on the printed page, that we read his superb "French Revolution," and turn again and again, with reawakening zest, even to the interminable "Frederick." An artist by temperament and purpose, Carlyle did mainly artist's work — some of it scarcely surpassed in its way, not a little of it disfigured by the mannerisms which, hardly apparent in his early work, intruded more and more into his style after the publication of "Sartor Resartus." What reader of the "French Revolution" has not resented with growing impatience the parrot-like iteration of such epithets as the distressing "sea-green Incorruptible"? A French critic, by no means unfriendly to Carlyle, observes: "Unluckily, it is the nature of mannerism to fix and stereotype itself more and more, and it is not too much to say that Carlyle's diction ended by becoming gibberish." The same writer says elsewhere, with equal candor: "Carlyle, who has been put forward as a sage, is the very reverse of one." Mr. Chancellor's essays are

extremely pleasant reading, and redolent throughout of authors "old-fashioned but choicely good," whom the world nowadays chatters about a good deal more than it reads.

*In a "Puppet
Booth" with
Mr. Fuller.*

We feel a considerable admiration for Mr. Henry B. Fuller, because he is always ready to follow the lead of his highest interests. He tries his hand in different directions, wishing to give adequate expression to his mood and temper, and thus happily avoiding the offer of machine-made goods. He did a good thing in "The Chevalier of Pensieri Vani," and might easily have continued to put a saleable line of goods on the market, to the great satisfaction of the consumer. But he happened to become interested in another kind of work, and so wrote "The Cliff-Dwellers." Now he tries something else, always seeking to express himself as an artist, and shunning a weak strain after novelty as well as a commercial production of a marketable article. Whatever credit, then, attaches to sincere experiment (and with a man of ability, that is something worth considering) belongs to Mr. Fuller's new book, "The Puppet Booth" (Century Co.). With all the respect, however, due to Mr. Fuller's ability and sincerity, we do not think he has scored a complete success. The form which he handles is a very difficult one: it is so very easily misunderstood by the average reader, and so very easily misused even by a writer above the average. Its true opportunities are not readily perceived by the general public; but the opportunities it gives for poor work, especially flamboyancy and euphuism, are temptations even to strong men. So, along with things which really make their mark, we have things which are much weaker. The mixture is unfortunate; people do not exactly know what to think of such things. Those who admire "The Cure of Souls" will not see that "The Light that Always Is" is any better, and those who like "The Story Spinner" may not see why "The Love of Love" is not so good. Even when one manages to avoid failure, there is great danger of half-successes like "The Ship Comes In" and "The Stranger." Something, however, can assuredly be done; and in what range, two such things as "Northern Lights" and "Afterglow," along with the two other successful pieces, make very manifest. We do not suppose that Mr. Fuller will continue to exploit this vein, now that he has tried his hand and freed his mind; but even as it is, he has written one or two things not unworthy to be thought of with "The Seven Princesses" and "A Northern Night."

*The Spirit
of Tuscany.*

Some fifty years ago, it would not have been safe to write a book like Mr. Maurice Hewlett's "Earthwork out of Tuscany" (Putnam), at least not with any expectation that people in general would know what it was about. But since that time, the Renaissance has been very much in fashion; so that nowadays,

although the keen edge of interest has worn away, yet everybody feels very intimate with Botticelli and Della Robbia, while Pisa and Siena are like our own front yard. So everybody will have something of an interest in Mr. Hewlett's book. As to subject-matter (for nobody could guess it from the title), it might be called criticism; but it is criticism put into imaginative forms. Or it may be thought of as fiction; but it is fiction based on the history of Italian art. Probably, however, neither fiction nor criticism was the author's aim, so much as a reproduction of the spirit of Tuscan life, as absorbed by a traveller with a keen sense of the artistic. And so even the uninitiated reader, who glances at the book merely with the desire of a few new impressions, will find something interesting, just as in any clever book of travel; for Mr. Hewlett is very successful in assimilating a variety of impressions and presenting them fused into one image or conception. But the reader who knows the Renaissance — if only through Browning and Ruskin, let alone Burckhardt and Symonds and more recondite authorities, — the instructed reader will have not only such pleasure, but also the charm of comment and criticism on familiar things in imaginative form. Mr. Hewlett has been compared with Walter Pater and Vernon Lee. It would seem perhaps as though the idea of the "Imaginary Portraits" lay at the bottom of some of the pieces of which the book is made up, as the idea of Landor's "Imaginary Conversations" may have been at the bottom of others. But otherwise there is not much ground for comparison. Mr. Pater was the student of art in its broad relation to life, and as such was profoundly interested in the Renaissance. Mr. Hewlett loves Tuscany, and therefore loves its art and its history. In so far as the two men deal with the same topic, we may compare them; but we must remember the great difference of their aims. Somewhat the same thing may be said of Vernon Lee. Vernon Lee was at first a historian and subsequently more of a moralist, although in both cases she dealt with the things of art. Mr. Hewlett, however, is presenting impressions. He does give us ideas on art, and sidelights, too, on matters of history and morals, if it come to that. But the main purpose of his book seems to be the embodiment of thoughts and ideas called up by the life, the art, the history of Northern Italy. And because his work is like that of the potter who gives living and beautiful forms to the plastic clay, he calls his book "Earth-work out of Tuscany."

*Music in
Shakespeare.*

The English people to-day hardly seems as musical as it was three centuries ago; there is abundant evidence that in the time of Elizabeth people of all ranks were not only appreciative of music, but, as a rule, familiar with its simpler technicalities and even skilful enough performers. Everyone knows the constant musical allusions in Shakespeare, and everyone will be interested in Dr. E. W. Naylor's

"Shakespeare and Music" (Macmillan). The book is charmingly gotten up, uniform with the "Temple Shakespeare," and contains a mint of information. The immense medley of songs, dances, instruments, customs, technical terms, is here put into some sort of order and arrangement, so that he who reads may become familiar with an important element in the Elizabethan life which gives so much body to Shakespearian imagining. One point about the book is worth further mention. As Dr. Naylor says, the student of the subject must consider two things: he must show how music is historically presented in Shakespeare, and also how it is emotionally presented. That is, we must first have accounts of lutes and viols, galliards and pavans, burdens and descants, catches and madrigals, and all the external circumstance of Elizabethan music. But then, under the second head, we must have anything which might show how Shakespeare or the Elizabethan age thought and felt of that one of the arts which is perhaps the most purely artistic of all. The student of Browning, for instance, would have something to say here: curiously enough, the student of Shakespeare says in this regard absolutely nothing. Historically, this book is full to overflowing; aesthetically, it is barren. Whether the lack be due to the author, or to Shakespeare, or to Shakespeare's time, would be hard to say. We suspect the latter. It was not a self-conscious age; it enjoyed itself, without much thought of how or why. In some ways England appreciates music more now than it did three hundred years ago.

*"Buddhism
in Translation."*

Mr. Henry Clarke Warren, a gentleman living in Cambridge, Massachusetts, has spent many years in making an extensive series of translations from the Pali writings of Burmah and Ceylon. These writings, he says, "furnish the most authoritative account of The Buddha and his Doctrine that we have, and it is therefore to be regretted that, inasmuch as so little has been known in the Occident until recently of either Pali or Pali literature, the information of the public concerning Buddhism has been so largely drawn from books based on other, non-Pali, sources, on works written in the Singhalese, Chinese, and Thibetan languages, and in the Buddhist-Sanskrit of Nepaul." Of late years, however, a good many Pali manuscripts have been edited and printed, and it is upon these texts, together with numerous manuscripts yet unedited, that Mr. Warren has drawn in the preparation of the present work. The following passage from the translator's preface is particularly interesting: "After long bothering my head over Sanskrit, I found much more satisfaction when I took up the study of Pali. For Sanskrit literature is a chaos; Pali, a cosmos. In Sanskrit every fresh work or author seemed a new problem; and as trustworthy Hindu chronology and recorded history are almost nil, and as there are many systems of philosophy, orthodox as well as unorthodox, the necessary data

for the solution of the problem were usually lacking." Mr. Warren's work is published as a volume of the "Harvard Oriental Series," under the general editorship of Professor C. R. Lanman, and is a stout octavo of more than five hundred pages. Particularly noticeable is the fact that it is offered for sale at the extremely low price of one dollar and twenty cents, and will be sent, postage paid, to any part of the Universal Postal Union, upon receipt of an order for that amount. Evidently there is no money in this enterprise, for such a book could hardly be sold profitably for less than four or five dollars.

A sympathetic biography of Leigh Hunt.

A recent number of the well-known "Dilettante Library" (Macmillan) is given to a study of Leigh Hunt, by Mr. R. Brimley Johnson, the editor of "Essays and Poems of Leigh Hunt" in the "Temple Library." Mr. Johnson's account of Leigh Hunt's life is perhaps the most sympathetic that has yet been written. This is shown in the treatment of such mooted matters as Hunt's connection with Byron and Shelley in Italy, and the book he afterwards wrote on Lord Byron and his contemporaries. It may even be thought that Johnson becomes a trifle uncritical in the extremely lenient view he takes of this unflattering book on Lord Byron, when he says that had Hunt "written with less resentment, the book would have lost its vivacity, and there is no reason to regret any part of the affair but the heated and persistent abuse with which one of the most tolerant and humane of men has been loaded on account of it." The author is, at the least, decidedly generous to Hunt in this statement. Usually, however, his judgments are fair and just, and sometimes even felicitous. He gives a neat summary of Hunt's merits and demerits in his statement (probably suggested by Hunt's self-criticism in "The Tatler") that "he was poet, critic, essayist, and politician—sentimentalized." The book is furnished with a useful index, and an excellent portrait of Leigh Hunt reproduced from the unfinished one by Samuel Lawrence.

A lively book on America, by a Frenchman.

Dr. Auguste Lutaud's sprightly book of American impressions, "Aux Etats-Unis" (Brentano's), has already reached a second edition. The author has twice visited our shores—once in 1865, and again in 1895; and he is thus enabled to draw some interesting comparisons. Dr. Lutaud is in the main a friendly, almost a flattering, observer; and the American reader whose national pride is satisfied by enthusiastic testimony to the rapidity and vastness of our material development will find in his pages abundant matter of gratification. Dr. Lutaud visited some of our leading cities, New York, Boston, Philadelphia, Washington, Baltimore, Chicago, etc., finding in each much to praise, something to be amazed at, and more to be amused at. Chicago he finds (and who will gainsay him?) "une des choses les plus surprenantes, parmi les nombreuses choses surprenantes

que présentent les Etats-Unis à l'Europe ébahie." Naturally, a special chapter is devoted to "Les Stock-Yards"; and here the Doctor re-tells with gusto the swift and tragic "Histoire d'un cochon américain." "Une seconde," he concludes enthusiastically, "suffit pour tuer l'animal, et une minute suffit pour effectuer sa transformation; n'est-ce pas merveilleux!" The Chicago University (hopelessly outshone, it seems, by the marvels of "Les Stock-Yards") gets three lines of passing notice. It is fair to say that the author emphatically repels the charge that Chicago is merely "une ville d'affaires"; the reproach, he says, is quite undeserved, for he knows of "no city which has made more sacrifices for its own adornment, for its charitable institutions, and for the advancement of knowledge." Other chapters treat of "Les Religions"—the Shakers, the Mormons, the Oneida Community, Society and Morals, etc.; and the book closes with a brief account of the Federal Constitution. Dr. Lutaud's recital is rapid, concise, and necessarily superficial; and it should serve to help his countrymen to a glimmering idea of the present outer aspects of the great republic which their forefathers generously helped to found.

The Laureates of England.

In preparing his volume entitled "The Laureates of England" (Stokes), Mr. Kenyon West has done a good piece of editorial and critical work. His plan comprises an introductory essay, brief sketches (about four pages each) of the fourteen Laureates (Jonson, Davenant, Dryden, Shadwell, Tate, Rowe, Eusden, Cibber, Whitehead, Warton, Pye, Southey, Wordsworth, and Tennyson), and selections from the work of each. Although the personal notices are about equal in length, and are very brief, the selections are meagre or copious in accordance with the importance of their writers; thus Wordsworth and Tennyson get, roughly speaking, half the volume to themselves. Mr. West rightly urges that Jonson was the first real Laureate, and that Chaucer, Spenser, and Drayton, often mentioned as belonging in the list, really have no place in it. Mr. West's estimates are carefully weighed, but we think he does Dryden something less, and Wordsworth something more, than justice. To say that the former "produced no poem which was the outcome of an exalted mood" is as far from the mark as it is to call Wordsworth, "with the single exception of Goethe, the greatest poet of the modern world." And an avowed Wordsworthian should not be guilty of the misquotation, "Joy it was in that dawn to be alive," when the poet said "Bliss was it in that dawn to be alive." We note also that Nahum Tate's hymn,

"As pants the hart for cooling streams
When heated in the chase,"

although correctly printed in the text, is misquoted elsewhere, with "weariéd" in the place of "heated." We are sorry, too, that Mr. West uses the pedantic spelling "Vergil" for a poet the English form of

whose name has been irrevocably fixed by centuries of tradition. The illustrations which the publishers have supplied to the book are simply atrocious, and a serious disfigurement. As a manual of reference on the subject of the Laureates from Shadwell to Pye, many of whom are ignored by the encyclopædias and by such collections as Mr. Ward's "English Poets," the work has a permanent value.

Two volumes of collected verse.

The American publishers of the works of Robert Louis Stevenson (Scribner) have done well to collect into a single volume all the scattered verse of that winsome genius. The contents of three collections—"A Child's Garden of Verse," "Underwoods," and "Ballads"—are thus brought within a single set of covers, and the two-score posthumous poems first published in the "Thistle" edition are incorporated with "Underwoods," forming a third book of that section of the work. A volume of 367 pages results, with small but readable print, and a photographic portrait of the author.—The task that has thus been performed for Stevenson by his publishers has been done by Dr. S. Weir Mitchell for himself, and the resulting "Collected Poems" (Century Co.) includes the contents of no less than seven volumes, published at various intervals during the past fourteen years. Dr. Mitchell's work is always conscientious and refined, the graceful reflection of a highly-cultured intellect. It does not often reach the heights of song, but, on the other hand, it almost never sinks to the lowlands of the mediocre and the commonplace. It is, and always will be, a pleasure to read such work as "Francis Drake," "François Villon," and "The Cup of Youth," with their touches of an almost Elizabethan inspiration.

More Utopian Sociology.

Mr. Fayette S. Giles's book entitled "The Industrial Army" (The Baker & Taylor Company) is a discussion of certain proposed means of relieving and eliminating poverty and crime. The author asserts it to be his purpose "to seek for a just and pacific solution of social and economic questions which shall restore the rightful and necessary equilibrium between the physical sciences and social and economic conditions; which shall confer upon the individual economic freedom and equality of opportunity; which shall minimize poverty, want, and crime; which shall make for morality, civilization, and happiness; and which shall preserve the political and personal freedom and equality which our representative institutions were intended to establish." The author considers some of the economic and sociological conditions necessary for the success of "The Industrial Army," through which, he thinks, "an equitable form of annuity, or a coöperative savings fund, may be devised and maintained by feasible and just individual equivalents rendered, which shall guarantee and furnish upon demand, to each member of society, reasonable material comforts during the term of his natural life." The writer is not entering a new or unworked field, in the schemes with

which he proposes to better the social conditions of mankind. The purpose of the book is worthy of all commendation. Its suggested remedies, however, are entirely Utopian, and, like Mr. Bellamy's "Looking Backward," are not likely to be seriously realized until the millenium is upon us.

Two books for the Burns Centenary.

Although Burns is one of the most untranslatable of poets, his continental admirers have not been deterred from the attempt to reproduce his songs in many languages. The recently-published work called "Robert Burns in Other Tongues" (Macmillan), prepared by Mr. William Jacks, offers evidence of as remarkable a tribute as has perhaps ever been paid to the genius of a poet. Mr. Jacks has collected for us translations of Burns, by many hands, into no less than sixteen languages, including such tongues as the Czech, the Hungarian, the Gaelic, and the Latin, besides, of course, all of the more familiar literary languages. The Spanish, in fact, is about the only one that we miss. Mr. Jacks supplies notes and editorial comments in abundance, and the book is adorned by numerous portraits of the translators represented. It is a curiously interesting publication, and will be highly appreciated by readers of polyglot proclivities. While on the subject of Burns, mention may be made of the edition, "revised and partially re-written" by Mr. William Wallace, of Dr. Chambers's "Life and Works of Robert Burns." Messrs. Longmans, Green, & Co. are the publishers of this edition, which will extend to four volumes, two being now at hand. The work is handsomely illustrated, and the price is moderate.

A good Life of Cyrus W. Field.

A very readable and commendably succinct life of Cyrus W. Field has been prepared by his daughter, Mrs. Isabella Field Judson, partly from an autobiography begun by Mr. Field himself towards the end of his life. Mr. Field's life-story is well worth reading, even considered apart from his share in the great enterprise with which his name is honorably associated; and Mrs. Judson tells it modestly and directly. Four chapters are devoted to an account of Mr. Field's childhood in New England, his early experiences as a mercantile clerk in New York, and his subsequent successful business career; while the remainder of the volume is mainly confined to the story of the Atlantic Cable—already told in somewhat fuller detail by Dr. Henry M. Field. The book is neatly made and acceptably illustrated (Harper).

Cavalry and artillery in action.

The military reader and the civilian of military tastes will alike find Major E. S. May's "Guns and Cavalry" (Roberts) a satisfactory and authoritative treatise on the useful hybrid branch of the military service commonly known as the Horse Artillery. The author, an officer in the British Royal Artillery, is a lecturer at Woolwich, and his book is a *résumé* of his lectures and articles of the last few years, written in a style nicely balanced between the technical

and the popular. The story of coöperating cavalry and artillery is one studded with brilliant names, such as Murat and Kellerman, the fleeting unexpected chances offered by the circumstances under which cavalry and guns engage being the very ones in which the man of initiative, of dash, resolution, and expedient, may win his spurs. Major May's book is at once an interesting historical narrative and a lucid treatise. There are a number of illustrations, largely portraits, together with plans of famous battles — Balaclava, Albuera, Wagram, etc.

BRIEFER MENTION.

"Pusey," by the Rev. J. O. Johnston; "Pym," by Professor Gardiner; "Raleigh" (Sir Walter), by Professor Laughton and Mr. Sidney Lee; and "Charles Reade," by Mr. Charles Kent, are perhaps the most interesting of the longer articles in Volume XLVII. of the "Dictionary of National Biography" (Macmillan), now published. From Puckle to Reidfurd is its scope, and it takes a thirty-page jump over the letter Q, the names of Quarles and Quillinan being about the only ones to arrest our attention.

In "Maynard's English Classic Series" we have a selection from Irving's "Tales of a Traveler," a selection from Prescott's "Conquest of Mexico," and an edition of "Silas Marner," all anonymously edited, and therefore not to be commended. Messrs. Ginn & Co. have now added to their "Classics for Children" White's "Selborne," with an introduction by Professor E. S. Morse; and a volume of selections from Long's *Epictetus*, made by Mr. Edward Ginn. The American Book Co. sends us Burke on "Conciliation with the American Colonies" and Southey's "Life of Nelson," both with no editorial name, although the notes and introduction indicate that somebody has edited them.

Messrs. Way & Williams are the American publishers of the new English edition of Mr. Stanley Waterloo's "An Odd Situation." The introduction written for this work by Sir Walter Besant has already been quoted from in our columns. The book itself is a serio-comic presentation of the absurdity of protective tariffs between Canada and the United States, and ought to prove effective as a political tract, although it hardly offers the material for a work of fiction — at least for more than a short story.

There is little to say of Mr. Hector C. Macpherson's book on "Thomas Carlyle" (imported by Scribner) beyond noting the fact that it inaugurates a "Famous Scots" series of volumes, that it is highly fitting thus to place Carlyle at the forefront of the series, and that the author has done his work with sympathy and good judgment. The book comes endorsed by Professor Masson and Mr. John Morley, and rather takes the part of Froude in the controversy aroused by the publication of his notorious biography.

In a volume entitled "Alexander Hamilton" (Putnam), Mr. M. G. Dodge, librarian of Hamilton College, has brought together the thirty-one prize orations delivered at that college in competition for the Head-Prize. The literary value of the larger portion of these orations is unfortunately diminished by the prevailing note of exaggeration which has never ceased to characterize college oratory in America.

LITERARY NOTES.

"The Sea Lions" is now published by Messrs. G. P. Putnam's Sons in their "Mohawk" edition of Cooper's novels.

"Humphrey Clinker," in two volumes, is published by the J. B. Lippincott Co., completing their tasteful edition of Smollett's novels.

"Pierrette and The Abbé Birotteau" ("Le Curé de Tours"), translated by Mrs. Bell, is added to the Dent-Macmillan edition of Balzac.

"Africa" and "Italy" are the subjects of two new volumes in the series of "Stories by English Authors" published by Messrs. Charles Scribner's Sons.

"The Hare," by the Rev. H. A. Macpherson and others, is the latest volume appearing in the "Fur and Feathers" series published by Messrs. Longmans, Green, & Co.

It is said that 200,000 copies of a selection from Matthew Arnold's poems, published by Mr. Stead in his "Penny Poets," have already been sold. It seems as if Arnold were at last having the "turn" that he predicted for himself as long ago as 1869.

Early in the field for practical educational work in the political campaign is President Walker's "International Bimetallism," just issued by Messrs. Henry Holt & Co. Also in this field will be a work on "The Monetary and Banking Problem," by Mr. L. G. McPherson, to be issued at once by Messrs. D. Appleton & Co.

According to Mr. Harold Frederic, a remarkable illustrated Bible is soon to be published at Amsterdam, in Dutch, English, German, and French editions. There will be twenty-five parts, and an even hundred illustrations by such artists as Messrs. Burne-Jones, Gérôme, Tadema, Israels, Sargent, Constant, Munkacz, and Crane.

Mr. Oswald Crawford has prepared a book of "Lyrical Verse from Elizabeth to Victoria" (imported by Scribner), thus adding one more to the many attempts to rival "The Golden Treasury." It is a good book, of course, but just how good must be determined by the number of readers who find their own judgment coinciding with Mr. Crawford's in the matter of selection.

The following item from "The Athenæum" delightfully illustrates the hold that redtape still has upon English officialism: "It appears that the costs incurred by the University of Oxford, in obtaining the consent of the Court of Chancery to change the title of the new Ford chair of English history from 'professor' to 'reader,' amount altogether to no less than £323, which it is proposed to defray out of the accumulated income of the fund."

"Book Sales of 1895," published by Mr. Henry Stevens, offers "a record of the most important books sold at auction and the prices realized." It is compiled by Mr. Temple Scott, who provides an interesting introduction, besides supplying notes and an index. The number of items catalogued is 5695. Mr. Scott expresses some interesting opinions on the subject of collectors' "crazes," telling us what sorts of his books are, in his judgment, likely to increase rather than to decline in value, and what are hardly destined for a more than temporary vogue.

"Charles Darwin, Thomas Henry Huxley, John Tyndall, and Herbert Spencer are eminent scientists in

their particular fields. It is to be regretted that they have made the fascinating beauty of their style subservient to the spreading of many false and infidel theories." This gem of criticism comes from a book called "Lessons in Literature," published in Chicago by Messrs. Ainsworth & Co. No further comment seems to be needed, unless we mention the classification of R. L. Stevenson, "by birth a Scotchman," among American prose writers.

The quickened demand for the works of Mrs. Stowe, consequent upon her death, will be happily met by the new and definitive edition of her complete writings, which her publishers, Messrs. Houghton, Mifflin & Co., have for some time had in preparation, to comprise sixteen volumes in their excellent "Riverside" editions of standard authors. The first volume will have a biographical sketch, and all the volumes are to be thoroughly edited and furnished with notes when necessary. Each of the volumes will have a frontispiece and a vignette, including several portraits, views of Mrs. Stowe's homes, and other interesting designs. There is to be a limited large-paper edition, each set of which will contain Mrs. Stowe's autograph written by her expressly for this purpose a few months ago.

A reviewer in "The Athenæum" has got hold of Mr. Hopkinson Smith's "Tom Grogan," and vents his spleen upon it by means of such phrases as "so dull a story," and "such feeble trash," concluding as follows: "The publication of such rubbish is deplorable, and it is thrice deplorable when it is stamped with the hall-mark of a good name. Again we wonder at the vanity and weakness of the mind that could write down such trash, and the vacuity that could be amused by it, and the blindness that could give a book so worthless to a world in which there is a plethora of good books." Well, well! this must be one of the reviewers who classed "The Red Badge of Courage" among the greatest novels ever written in America or anywhere else.

The death of Mrs. Harriet Beecher Stowe, on the first of this month, at the advanced age of eighty-five, strikes from the list of living American writers the oldest of its names, and ends the career of a woman of remarkable force and ability. The world-wide popularity of "Uncle Tom's Cabin," her best-known work, makes it impossible for any history of American literature to ignore the woman who wrote it, although criticism cannot give it a high rank considered as literature. A book does not always need to have literary excellence to accomplish a noble purpose, and the triumph of this particular book was so great that its shortcomings, judged by purely literary standards, are of slight account in the total reckoning. The book did more than all the arguments of the political thinker to awaken the moral revolt that eventually overthrew slavery in the United States, and therein lies the ample justification of its existence. There was a closer approach to art in Mrs. Stowe's delineations of New England life, for she knew this subject at first-hand; but they added little to the great fame that she had won by her part in the abolitionist propaganda. That fame was hardly dimmed by her exploitation of the scandal which sought to blacken the reputation of a great English poet, although participation in so wanton and unwarranted an attack would have consigned almost anyone else to oblivion, and discredited almost any other achievement than that of writing "Uncle Tom's Cabin." The list of her books is a long one, but few of them have any vitality, or are likely to find many readers in the twentieth century.

TOPICS IN LEADING PERIODICALS.

July, 1896 (Second List).

American Financial Policy. H. F. Bartine. *Arena*.
Banking System, Our. L. G. McPherson. *Popular Science*.
Birds at Dinner. Harriet E. Richards. *Popular Science*.
Bulow, Recollections of. Bernard Bookelman. *Century*.
Causality. Fr. Jodl. *Monist*.
Criminal Jurisprudence. M. Romero. *North American*.
Folk Lore, American. Frederick Starr. *Dial* (July 16).
Good and Evil, Problem of. Paul Carus. *Monist*.
Ice Age, The. W. Upham. *Popular Science*.
Instinct, Holiness of. Woods Hutchinson. *Monist*.
International Delusions. F. E. Clark. *North American*.
Literary Criticism and Criticism. Duane Mowry. *Dial* (July 16).
Mars, The Planet. T. J. J. See. *Dial* (July 16).
McKinley, William. E. V. Smalley. *Review of Reviews*.
Ney's Execution. Mme. Campan. *Century*.
Paget Papers, The. *Dial* (July 16).
Parks, County. Thomas H. Macbride. *Popular Science*.
Pearls and Mother-of-Pearl. C. S. Pratt. *Popular Science*.
Petticoat Government. Max O'Rell. *North American*.
Polar Exploration, Proposed. Robert Stein. *Popular Science*.
Privacy, The Right of. J. G. Speed. *North American*.
Quakers, Southern, and Slavery. G. W. Julian. *Dial* (July 16).
Russia after the Coronation. Karl Blind. *North American*.
Sociology in Ethical Education. B. C. Mathews. *Pop. Science*.
South American Poets. Hezekiah Butterworth. *Rev. of Rev.*
Sporting Impulse, The World's. C. D. Lanier. *Rev. of Rev.*
St. Peter's. F. Marion Crawford. *Century*.
Theosophy and Mme. Blavatsky. Kate B. Davis. *Arena*.
Therapeutics, Suggestions in. W. R. Newbold. *Pop. Science*.
University of Chicago, The. *Dial* (July 16).
Venezuela and Guiana, Glimpses of. W. N. King. *Century*.
Woman in Society To-day. Anna E. U. Hilles. *Arena*.

LIST OF NEW BOOKS.

[The following list, containing 79 titles, includes books received by THE DIAL since its last issue.]

HISTORY.

The Continent of America: Its Discovery and Baptism. By John Boyd Thacher. Illus., large 4to, gilt top, pp. 270. New York: William Evarts Benjamin. Boxed, \$25.
Oxford Manuals of English History. Edited by C. W. C. Oman, M.A. Now ready: The Making of the English Nation (B.C. 55-1135 A.D.), by C. G. Robertson, B.A., and King and Baronage (A.D. 1135-1327), by W. H. Hutton, B.D. Each 16mo. Chas. Scribner's Sons. Per vol., 50 cts. net.
L' Evolution Française sous la Troisième République. Par Pierre de Coubertin. 8vo, uncut, pp. 432. "Études d'Histoire Contemporaine." Paris: E. Plon, Nourrit et Cie.
The Trent Affair. By Thomas L. Harris, A.M.; with Introduction by James A. Woodburn, Ph.D. 12mo, gilt top, uncut, pp. 288. Bowen-Merrill Co. \$1.50.

BIOGRAPHY AND MEMOIRS.

The Most Gorgeous Lady Blessington. By J. Fitzgerald Molloy. In 2 vols., with portrait, 12mo, gilt tops. Chas. Scribner's Sons. \$4.
The Life of James McCosh: A Record Chiefly Autobiographical. Edited by William Milligan Sloane. With portraits, 8vo, gilt top, uncut, pp. 287. Chas. Scribner's Sons. \$2.50 net.
Life of Henry David Thoreau. By Henry S. Salt. 8vo, gilt top, uncut, pp. 218. "Great Writers." Chas. Scribner's Sons. \$1.
Dictionary of National Biography. Edited by Sidney Lee. Vol. XLVII. Puckle—Reidford. 8vo, gilt top, pp. 450. Macmillan Co. \$3.75.
Philip Augustus. By William Holden Hutton, B.D. 12mo, pp. 229. "Foreign Statesmen." Macmillan Co. 75 cts.
Hugh Miller. By W. Keith Leask. 12mo, pp. 157. "Famous Scots Series." Chas. Scribner's Sons. 75 cts.

GENERAL LITERATURE.

- Lyra Celtica: An Anthology of Representative Celtic Poetry.* Edited by Elizabeth A. Sharp; with Introduction and Notes by William Sharp. 12mo, gilt top, uncut, pp. 440. Chas. Scribner's Sons. \$2.25.
- The Legends of the Wagner Drama: Studies in Mythology and Romance.* By Jessie L. Weston. 12mo, gilt top, uncut, pp. 380. Chas. Scribner's Sons. \$2.25.
- The Colour of Life, and Other Essays.* By Alice Meynell. 16mo, uncut, pp. 103. Way & Williams. \$1.25.
- Bibliographica: A Magazine of Bibliography.* Part IX., illus., 4to, uncut. Chas. Scribner's Sons.
- English Literary Criticism.* With Introduction by C. E. Vaughan. 12mo, uncut, pp. 321. "Warwick Library." Chas. Scribner's Sons. \$1.50.
- The Sonnet in England, and Other Essays.* By J. Ashcroft Noble. 12mo, gilt top, uncut, pp. 211. Way & Williams. \$1.50.
- Lyrical Verse from Elizabeth to Victoria.* Selected and edited by Oswald Crawford. 16mo, gilt top, uncut, pp. 452. Chas. Scribner's Sons. \$1.25.
- Sir John Vanburgh.* Edited by A. E. H. Swaen. With portrait, 12mo, uncut, pp. 501. "Best Plays of the Old Dramatists." Chas. Scribner's Sons. \$1.25.
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- Michael and his Lost Angel: A Play in Five Acts.* By Henry Arthur Jones. 16mo, gilt top, pp. 107. Macmillan Co. 75 cts.
- The Ascent of Woman.* By Roy Devereux. 12mo, uncut, pp. 188. Roberts Bros. \$1.25.
- My Literary Zoo.* By Kate Sanborn. 18mo, pp. 149. D. Appleton & Co. 75 cts.

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 Thirteenth Annual Report of the Bureau of Ethnology, 1891-92. By J. W. Powell, Director. Illus., 4to, pp. 462. Government Printing Office.

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